

A NOTE ON THE ANTIQUITY OF MAN. AN IRANIAN VIEW OF THE CREATION OF MAN.

(President—LT.-COL. K. R. KIRTIKAR, I.M.S. (Retired).)

(Read on 29th March 1916.)

I.

In my presidential address, delivered on 25th February 1915, I said, that among the several principal questions of inquiry by students of anthropology, the following were included:—"Whence came Man? Did he grow or was he made? How long has man existed?". The question of the Antiquity of Man, which forms the subject of my Note this evening, is another form of these questions.

The subject of this Note has been suggested to me by an eminently interesting and instructive book, recently published and entitled the "Antiquity of Man" from the pen of Dr. Arthur Keith, the eminent anatomist, and the President of the Anthropological Institute of Great Britain and Ireland. I request members to take this short Note of mine as merely a Notice of Dr. Keith's learned work, intended to draw their attention to it, and for nothing more.

The question of the Antiquity of Man was, upto the middle of the last century, considered only from the point of view of classical and religious writers. The Hindus looked to that question through their Vedas and Puranas, the Hebrews and Christians through their Old and New Testaments, the Parsees through their Avesta and Pahlavi books, especially through the Pahlavi Bundelesh, which corresponded to the Christian Genesis and Pentateuch. Biblical writers placed Man's antiquity at some time about 1000 B.C., Dr Lightfoot, a learned divine and a Vice-Chancel-

lor of the University of Cambridge in the 17th Century, is said to have determined even the hour of the first creation of man. He is represented to have said that "Man was created by the Trinity on October 23, 4004 B.C., at nine O'clock in the morning." The Pahlavi Bundelesh divides the period of the world into 12 *hazârâs* or milleniums. Taking a *hazâra* or millenium in its literal sense of a period of 1,000 years, the period comes to about 12,000 years, and Man's creation was believed to have taken place about 9,000 years ago. Hindu writers seem to be more on the right path of scientific accuracy. They carry the antiquity much further into a very hoary past.

But, now-a-days, the question of the Antiquity of Man is studied by Scientists from the points of view. Modern point of view. view of (a) Geology, (b) Pre-historic Archaeology and (c) Human Anatomy.

Geologists base their views on the evidence of rocks. In connection with their examination of the stratified crust of the earth, they divide the periods of the history of the earth into 4 periods. 1 Primary, 2 Secondary, 3 Tertiary and 4 Quarternary. The third, *viz.* the Tertiary period, is sub-divided into 1 Pleistocene (*i.e.* the most new), 2 Pliocene (*i.e.* more new), 3 Miocene (*i.e.* little new), 4 Oligocene (*i.e.* less new) and (5) Eocene (*i.e.* the least new). The Pleistocene end of the Tertiary period is spoken of as the Quarternary or Deluvium age.

As regards archaeology, Sir Charles Lyell has been held to be an eminent worker in this branch, and his "Antiquity of Man" (1863) has been, as said by Dr. Keith, taken to be a classic. Since the publication of his above work, the geologist has been taken as "the official historian of ancient man."¹ Archaeology bases its inquiries about the Antiquity of Man on man's culture,

¹ Dr. Keith's Antiquity of Man, Preface.

industry, art, and such other subjects of general civilization. Archæologists divide the quarternary period of the geologists, in which Man as man is believed to have come into existence into the Pre-historic period and Historic period. The Pre-historic period is divided into (1) Palæolithic *i.e.* Old or rude Stone age, (2) Neolithic *i.e.* new or polished Stone age,¹ in which European Man is believed to have continued for about 10,000 years. (3) Bronze age, which began about 2,000 B.C. and (4) Iron age.² The Historic period is divided into (5) *a.* the age of monumental sources and (6) *b.* the age of documental sources. There are still some races which can be said to belong to the Stone age. Lord Avebury (then Sir John Lubbock) was an eminent pioneer of this class of scientists, and his "Pre-historic times" has been held to be a leading book in this branch. Retracing his steps from the comparatively recent Iron age through the bronze age, and then through the New Stone age and Old Stone age, he carried the antiquity to the times of old savage man, to times far anterior to the Biblical times attributed to the first man.

After the geologists and the archæologists, come the human anatomists, who, together with the above
 (c) Anatomists. two class of scientists, carry Man's antiquity not only to the hoary past but to the dim past. They base their conclusions on fossilized skulls, teeth and bones of man discovered from time to time in the different parts of the earth. Our author, Dr. Keith, is a learned eminent representative of this class. With scientists of his class, "skulls are harder than consonants, and races lurk behind, when languages slip away."

¹ The Journals of our Society, contains several papers on Stone implements of the Palæolithic and other types. *Vide* Journal of the Anthropological Society of Bombay, Vol. II. No. 5. pp. 243-46; Vol. III. No. 4. pp 189-97; and Vol. VI. No. 6. pp. 281-85.

² For the Indian Antiquities of these periods, *vide* the late Mr. Robert Bruce Foote's recent interesting book, published by the Madras Government, under the title of "The Foote Collection of Indian Pre-historic and Protohistoric Antiquities (1916)."

From the middle of the last century, archæologists began to carry the antiquity to the dim past, basing their conclusions on the rude flint instruments like those found in old river beds in the Somme Valley, near Abbeville in Picardy. Darwin, by his Evolution Theory, led scholars and scientists to reconsider many a question in the field of knowledge. In his "Origin of Species" (1859), he suggested altogether a new line of thought for the consideration of the question of the Origin of Man. In 1863, Huxley, in his work, "Man's Place in Nature," showed that Man, whom we may take to be in one way the special creation of God, was, in many respects, no way different in the matter of his creation. He also was a child of Evolution, and was brought into existence by growth from the class of animals.

II.

Now Dr. Keith carries this antiquity to a very remote past measured, not by thousands, but by hundreds of thousands of years. He carries the antiquity to times as old as nine or ten lacs of years. Not only does he carry the antiquity further, but he revises old theories about the descent of man from one type, and, rejecting them, suggests descent from more than one type. He suggests different species and genera.

In connection with the great question of Antiquity, Dr. Keith's very first illustration on the frontispiece, entitled "Geneological tree, showing the ancestral stems and probable lines of descent of the higher primates" is very interesting. We gather the following points from this tree :

Dr. Keith attaches the following depths respectively to the strata of the above named five geological periods ; 4,000, 5,000, 9,000, 12,000 and 12,000 ft. respectively. He attributes the following antiquity respectively to these periods : 4, 5, 9, 12 and 12 lacs of years. According to his table or geneological tree, the common stock, *i.e.*, the progenitor, common to Man and to

the class of primates, came into existence in the Eocene period about 12 lacs of years ago. The Human stem separated from the common stock about 10 lacs of years ago. Some species out of this human stock have been now extinct, *e.g.*, the Neanderthal man,¹ who was, at one time, thought to be "the missing link," and who became extinct about 50,000 years ago, and the Eoanthropus man,² and the Pithecanthropus. They had come into existence about 5 lacs of years ago. The ancestral human stock of modern man whose four principal modern races are the African, Australian, Mongolian, and European, came into existence about 4 or 5 lacs of years ago. Man as modern man has generally been put in the post-Tertiary or Quarternary period. I arrange the principal points in Dr. Keith's Geneological tree as follows:—

1. The common stem *i.e.*, the stem from which descended the progenitors of Mankind and the Primates, existed about 1,200,000 years ago.
2. The Human stem separated from the common stem about 1,000,000 years ago.
3. The species of Man, known as the Pithecanthropus (monkey-man), seems to have separated from the common Human stem at about 900,000 years ago. It became extinct about 450,000 years ago.
4. The species, known as the Neanderthal Man, seems to have separated from the common stem of Modern man about 550,000 years ago and it became extinct at about 400,000 years ago.

¹ So called from the fact of his skull being found in 1857, in the Neanderthal Valley near Dusseldorf. His skull with its brows, low forehead and jaws was bestial, but his brain was human.

² His skull was discovered in 1911 by Mr. Charles Dawson at Piltdown. The brain is human but the jaws and muzzle are of an ape. This man is known by Scientists as Eoanthropus Dawsonii. He seems to have come into existence about half a million years ago.

5. The species known as Eoanthropus separated from the common stem of Modern man about 550,000 years ago, and it became extinct about 450,000 years ago.
6. Modern man separated from the common Human stem about 550,000 years ago. It is this species that continues now and has branched off in 4 principal races, the African, Australian, Mongolian and European.

Dr. Keith, who modestly speaks of his work as supplementary to Lord Avebury's classical work, "Pre-historic Times," says, that his solution of the questions is "only one of many, time will show which is right. ... Every year brings new evidence to light—places facts at our disposal which take us a step nearer to a true solution." The most recent discovery of very great importance is that by Mr. Charles Dawson, a lawyer, at Pilt-down in Sussex. His discovery of the skull of a man has led to an old specimen of humanity being named as Eoanthropus Dawsonii. Dr. Keith chooses to call it Homo Dawsonii.

We learn from Dr. Keith's illustration of the Genealogy of Man, that he starts with what he calls a common stem, *i.e.*, a stem common to the human stock and the stock of monkeys. He places this stem at some time, about 12 lacs of years ago. Some of the offshoots from this common stock have been lost. One of the other offshoots, after a number of years, became the "Human stem." This took place at a time, about 10 or 11 lacs of years ago. Thus man, as human man, came into existence about 10 or 11 lacs of years ago. An Examination of the Pilt-down skull, discovered in 1912, in Kent, which belongs to the Pliocene period, about 500,000 years old, has shown, that in size, brain capacity, &c., it is similar to that of modern man. The Pilt-down man of about 500,000 years ago "saw, heard, felt, thought and dreamt much as we do." Some of the offshoots of the Human stem also have been lost, but others have run up to the present 4 branches or divisions of mankind, *viz.*, African, Australian, Mongolian and European.

According to Dr. Keith, some of the people of the Neolithic age, had made a good progress in the growth of civilization. He says: "The Neolithic men of Kent were engineers of no mean ability."¹ Again "the minds of those ancient inhabitants of Kent must have been deeply moved by a faith in things unseen and of a human existence untrammelled by the flesh."² Their family or social ideas were so far advanced, that we come across tombs in which members of the same family or of nearly related families were buried together.³ From what Dr. Keith finds to be common between the Egyptian "mastoba" tombs and the "megalithic" tombs of Kent, it is inferred that dolichocephalic (long brained) neolithic man of Kent in England who lived about 10,000 years ago, believed in the Resurrection of the body. Dr. Keith refers to the operation on the skulls among these ancient men of about 4,000 B. C., known as trepanning or trephanning, and says: "It is clear too, that in the majority of cases those Neolithic men undertook and successfully carried out operations which even modern surgeons hesitate to perform."⁴

As to the reasons, why those ancient Neolithic men of Kent of about 4,000 years ago practised upon skulls "daring surgical procedures," Dr. Keith refers to the operation of trepanning among the modern natives of New Ireland in the Bismarck Archipelago, where they perform the operation with sharp obsidian flakes, and apply vegetable bandage to secure the dressings over the wound. The operations are supposed to be meant to relieve certain forms of headache. "At other times perhaps, trepanning is performed to allow the evil spirit of insanity or of delusion to escape."

The instances of trepannings have certain bearings on the problem of man's antiquity. "How does it come about that in ancient Peru, in Neolithic France, in the New Ireland of to-day,

¹ Antiquity of man, p. 6. ² Ibid. ³ Ibid, p. 8. ⁴ Ibid, p. 21.

we find the same daring and difficult operation carried out? Have each people discovered the practice for itself, or—as seems to me more probable—was it not evolved so long ago that it has premeated the whole stock of modern man? Further, the operation of trepanning shows us that a civilization which prevailed four thousand years ago in one part of the world is still represented in the modern world. There are still many modern races still in the stage of culture which was reached by the people of Europe four or five thousand years ago. The Neolithic culture, although ancient, is still modern. It requires many thousands of years to move the whole world up a stage in civilization.”¹

Upto about 30 years ago, the conviction was, that ² there was only one kind of man—man of the modern type. His origin in a semi-human form was placed at the geological period of about 500,000 years. Then it came to be noticed that a type of man, known as the Neanderthal type, has become extinct and that the modern man comes from another type whose origin was much anterior. “Going far enough back we find humanity broken up into distinct structural groups or genera, each confined to a limited part of the earth.”

Taking the modern races of men—the African, Australian, Mongolian and European—we find among them two contrasted and opposite types, viz., 1 “the fair-headed, white-skinned, round headed European and 2 the woolly-haired, black-skinned, long-headed negro of West Africa. ... If we search the present world for the type of man who is most likely to serve as a common ancestor for both African and European we find the nearest approach to the object of our search in the aboriginal Australian. He is an ancient and generalised type of humanity; he is not the direct ancestor of either African or European, but

¹ *Ibid.*, pp. 21-22.

he has apparently retained the characters of their common ancestor to a greater degree than any other living race." As to the length of time in which either the African or the European type may have been produced from the Australian type, the type of the common ancestor of modern mankind—we must bear in mind that the human type changes very slowly after thousands of years. So we must allow the time of the whole length of the Pleistocene period—about 4 lacs of years—for the production of the African or European type from the Australian one.

Coming to the extinct types—1. the Neanderthal man, spoken as *Homo-neanderthalensis*, and 2. the Eoanthropus, named by Dr. Smith Woodward as *Eoanthropus Dawsoni* from the fact of Mr. Dawson discovering its fossil at Piltdown in Sussex, but proposed to be named as *Homo-Dawsoni* by Dr. Keith, —we must bear in mind the above length of time (about 4 lacs of years) for the first appearance of the common ancestor of the modern 4 types of man. Proceeding on a similar line, we find that the time must be about 10 lacs of years from now, when there lived the common ancestor of the four existing types of modern man—the African, the Australian, the Mongolian, and the European—and of the extinct types—the Neanderthal and the Eoanthropus.

Dr. Keith thus sums up the situation: "When we look at the world of men as it exists now, we see that certain races are becoming dominant; others are disappearing. The competition is world wide and lies between the varieties of the same species of man. In the world of fossil man, the competition was different; it was local, not universal; it lay between human beings belonging to different species or genera, not varieties of the same species. Out of that welter of fossil forms only one type has survived—that which give us the modern races of man. Further, we realize that the three or four human types so far discovered represent but a few fossil twigs of the great evolutionary human tree. We may hope to find many more branches."

The modern researches of the geologists, archeologists and human anatomists lead us to revise the views about the antiquity of man held before us by the Scriptures of different people. This revised view carrying the Antiquity of Man from a few thousand years to hundreds of thousands of years, makes us think with awe and reverence of that great Architect of the Universe, whose hand is seen in that Universe from its very beginning. Dr. Wallace, that great Scientist, whose name is, next to Darwin, greatly associated with Evolution, thus puts the case, after a careful consideration of the structure of birds, insects, &c. : "I argue, that they necessarily imply first, a Creative Power, which so constituted matter as to render these marvels possible ; next, a directive Mind, which is demanded at every step of what we term growth, and often look upon as so simple and natural a process as to require no explanation ; and lastly, an ultimate Purpose in the very existence of the whole vast life-world in all its long course of evolution throughout the eons of geological time. This Purpose, which alone throws light on many of the mysteries of its mode of evolution, I hold to be the development of Man, the one crowning product of the whole cosmic process of life-development ; the only being which can to some extent comprehend nature ; which can perceive and trace out her modes of action ; which can appreciate the hidden forces and motions everywhere at work, and can deduce from them a supreme and overruling Mind as their necessary cause" (Dr. Wallace's "World of Life" (1911), Preface, pp. VI-VII.)

III.

I will give here the Old Iranian view of the growth or creation of Man, which, though not on all fours with the present scientific view, at least shows, that Man was not taken to be a spontaneous creation,

but was supposed to have come down from some hoary antiquity from a primitive form of being or existence, from which came down the vegetable and animal creation.

According to the Pahlavi Bundelesh,¹ Ahura Mazda existed from the first, unequalled or matchless (a-hamâki) from infinite or endless (a-kenarê) times. His space, knowledge and time were eternal. They existed, exist and will exist. He was therefore Omnipresent, Omniscient and Eternal. His place was in endless or Infinite Light (a-sar roshnî). Through omniscience, he brought creation (dâm) into existence. For a period of 3,000 years, this creation existed in a motionless (a-muitâr), static (a-ravâ) and intangible (a-giraftâr) state. This state of existence may also be spoken of as spiritual (mînôihâ) or one that can only be conceived by the mind. After this period of 3,000 years, He gave to His creation a tangible, or visible form. With the assumption of this tangible form by His creation, there came in, Destruction and the idea of Evil. This next period, wherein there will be a conflict between construction and destruction, good and evil, is a period of 9,000 years. This period of 9,000 years is divided into 3 periods each of 3 thousand years (hazârâs *i.e.* milleniums). During the first of these periods, there was almost all construction, very little destruction, all work of goodness, very little of evil. During the next period of 3,000 years, there will be a mixture of construction and destruction, of good and evil. Angra-mainyu or Âhriman, who typifies or represents destruction or evil, will have a sphere of action. There will be a constant fight between construction and destruction, good and evil. Then, there will come a time when destruction or evil will cease to exert any influence. All and everything will be for the good. Good will overpower and suppress all evil. This will be the last of the three periods—the third period of 3,000 years.

¹ Chap. I. *Vide* my Translation of the Pahlavi Bundelesh, pp. 1-4.

Thus, the Pahlavi Bundelesh speaks, in all, of 12,000 years. We are at present in the third period of 3,000 years, in the midst of the conflict between good and evil. We have to fight for good against evil with the fullest conviction, that, in the end there will be all good, and evil will be suppressed. There will be a final day of Resurrection, a day of Hope and Glory. There will be the final Frasho-kêréti or Frashogard, when every thing will be fresh and good. Let Hope sustain Life.

Looking to the account of the Bundelesh itself, of what are called, the historical times, one may take, Hazârâs or Mille-niums. that the periods which are spoken of as hazârâs or milleniums, are not literally the periods of thousand years. The hazârâs may mean more than a thousand. At least, if we take the hazârâ to be strictly a period of a thousand years, the Bundelesh contradicts itself inasmuch as the third period of 3,000 years has overstayed its appointed time. But we have not to justify here what the Bundelesh says, we have only to take a note of the statement, which, as it is, in the ordinary way, takes the duration of the world to be that for 12,000 years.

I will give here the old Iranian view of the growth or creation of Man during the course of these *hazârâs*. The Irânian view of the creation of Man. "In the creation of the world, Ahura Mazda first created heaven (*âsmân* *i.e.* air or the ethereal universe), secondly water (*i.e.*, liquid, *maya*), thirdly the earth (*jamik*), fourthly vegetation (*urvar*), fifthly animals (*kirâ*) and sixthly Man (*anshutâ*)." ¹ Later Parsee books connect these six successive creations with the six *Gâhambârs*, or periods of creation.

Now, though Man, the last in the order of creation, is spoken of as created, and though God is spoken of as Creator (*Dâtarê*), the Pahlavi Bundelesh speaks of the Origin of

¹ The Pahlavi Bundelesh, Chap. I. *Vide* my Bundelesh, p. 8; S. B. E. Vol. V., p. 10.

Man as preceding, at the hand of God, from a lower form of life—from vegetation. Though Man is the result of the creative work of God, he is not a creation in the sense of "something out of nothing." He is created or evolved out of a lower form of creation. We read the following in the Bundeshesh: "On the subject of the Nature of Man, it is said in religion, that Gayomard,¹ gave forth his seed at the time of death. That seed was purified by the work (lit. motion) of the light of the sun (robashnih-i roshanih-i khurshid). Neryosong² guarded its two parts. One part was accepted by Spendârmad³. In the form of *rivâs* (a kind of tree), which grows like a column during 15 years with 15 leaves, there grew up Mashi and Mashyâni⁴ from earth, after 40 years, in such a way that their hands were backward on their shoulders; they were united with each other and were of the same height and of similar appearance. The waists of both were united and they were of a similar stature in such a way that it was difficult to recognize which was male and which was female The soul (robân) was first created and then the body (tan). Both came into the form of man from the form of a tree (urvar, L. arbour). The breath (nismo) which spiritually entered into them (mankind) is soul. Now, in that way, there grew up a tree, the fruit or result of which is 10 species or varieties of man."⁵

¹ The very first primitive being, who, in the phraseology of the modern scientists, may be called "the progenitor or ancestor of the common stock of Life." From another part of the Bundeshesh, he appears also to be the first progenitor of Man, before the sexes were developed. The word in the Avesta is "Gaya-maretan," lit. "mortal life." So, Gayomard is the very first progenitor of life, the very first being, whether vegetable being, animal being or human being. The name is then restricted to the first human being. Still later on, as in Firdousi, he is taken as the first Iranian king.

² A messenger of God. ³ The Yazata or angel presiding over earth.

⁴ The Iranian Adam and Eve.

⁵ Bundeshesh, Chap. XV, 1-5. Vide my Bundeshesh, pp. 59-61. S. B. E., Vol. V., pp. 52-53.

Proceeding further in the same chapter of the Bundelesh, we find, that the very first human beings lived on water (*âv khurishna*)¹ and then began to live on the milk of white-haired goat (*buz-i safid mui*), and then on the flesh of sheep (*gospand*). They then produced fire from (the friction of) two kinds of wood,² and cooked food. They at first covered their bodies with grass or leaves (*gihâ*)³ and then with skins (*pushtin*). They dug into the earth to live in (*Pavan zamik gâri barâ khafrûnt*)⁴. They then acquired iron and shaping it by means of stone prepared instruments, using a furnace (*tâvaki*) for the purpose⁵. They then began cutting wood with such instruments and prepared wooden huts (*padashkhur*).⁶

Gayomard, the very first primitive being or form of existence was sexless. The first progeny (*Mashi Mashyâni*) had sexes combined in one body. It was after some long time, that a desire for sexual intercourse arose in them.⁷ Nine months after cohabitation and conception, a pair—male and female—was born. The parents of the first human stock, devoured their children, the male devouring one of the twins and the female the other.⁸ Then, at first, there came into existence seven pairs. Their average age was 100 years. From these pairs and their progeny, there descended 15 races (*sardeh*) which spread into different parts of the earth. In all, from Gayomard, the first primitive being or form of existence, there descended 25 species, among which there were many which were of a kind of human monsters. For example, there were some beings that had ears on their breast (*vargush, bargush*); some that had eyes on their breasts (*varchashm*); some that were one-legged (*ayök regalman*); some were bat-winged (*parr chegun shabâ*); some were with tails (*dumbimand*), and some were with hair on the body (*mui pavan tan*).

¹ *Ibid*, 10.² *Ibid*, 13.³ *Ibid*, 10.⁴ This refers to cave-dwellings.⁵ *Ibid*, 16.⁶ *Ibid*,⁷ *Ibid*, 20.⁸ *Ibid*, 22.

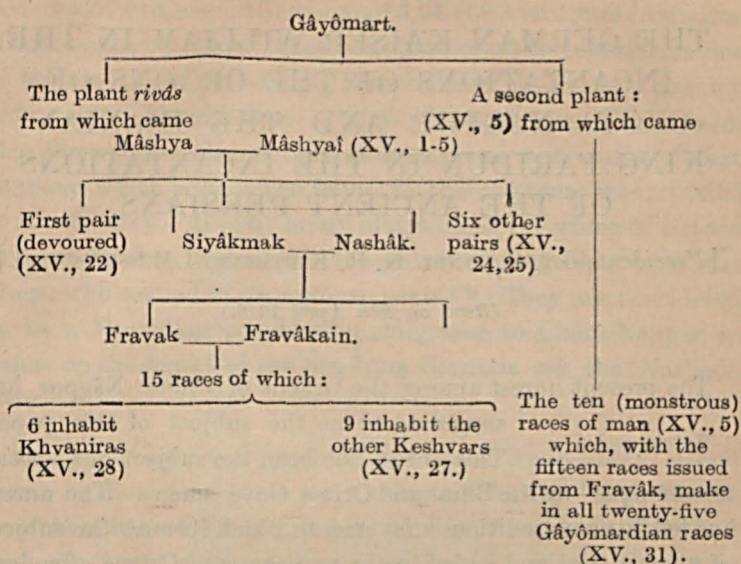
I have described the evolution or the gradual creation, referred to by the Bundelesh, at some length, with a view, that to some scientists, the old Iranian view of the evolution of creation may be of some interest. At the bottom of all that appears to be mythological on the surface, the old Iranian belief seems to be this: Gayomard (lit. mortal life) was the first primitive being, or, what may be called, "life principle." The primitive or the first man or humanity grew or came into existence at the hand of the Creator from a lower form of creation—the vegetable creation. From this Gayomard, the primitive being or form of existence, there descended various species of what Dr. West calls "human monsters" and the progenitors of modern man. The description shows that all life-creation whether vegetable, animal or human, had in remote antiquity one life-principle or life-stock.

Dr. Keith's theory of the descent of Man from more than one type, reminds us of what is said in the Pahlavi Bundelesh about mankind descending from two progenitors both represented to be vegetable in substance. Fifteen races of men are there spoken of as coming down from one progenitor, a plant named *rivas*. The first separate pair coming down from this is represented to be animal in its nature, inasmuch as it devoured its children. From another plant came down other 10 races of mankind, which are at first monstrous races.

I would draw the attention of my readers to the geneological table prepared on the statements of the Bundelesh by Rev. Dr. Casartelli in his learned work "La Philosophie religieuse du Mazdéisme sous les Sassanides."¹ I give that tree as translated by the late Dastur Pheroze Jamaspji Jamaspasa.²

¹ P. 125.

² The Philosophy of the Mazdayasnian Religion under the Sassanids, translated from the French of L. C. Casartelli, by Dastur Pheroze Jamaspji Jamaspasa, (1889) p. 133.



Dr. Keith refers in his preface to the present war, wherein, here and there, man fights with man as a beast with beast. The history of Man's antiquity, as presented and summed up by Dr. Keith in his genealogical tree, and as reflected in the above genealogical tree of the Pahlavi Bundelesh, brings forth before us the fact, that even after thousands of years, the bestial fighting propensities of Man have not died out. As said by Dr. Drummond,¹ Man is as it were built, in three stories, in the lowest of which, the ground floor, there still dwells, even after a period of thousands of years, the animal. Man had a "belligerent past," the nature of which now and then appears on the surface. Many groups of man, such as the Neanderthal Pithecanthropus have died. The group of modern Man that has survived is the one that has "the better brain." But even that "better brain," at times, shows its animal propensities.

¹ "Stones rolled away" by Dr. H. Drummond (1900), p. 128.